A DISCOURSE TENDING TO PROVE THE BAPTISME IN, OR UNDER The Defection of ANTICHRIST to be the Ordinance of *Jesus Christ*.

AS ALSO

That the Baptisme of Infants or Children is warrantable, and agreeable to the word of GOD.

Where the perpetuity of the estate of *Christs Church* in the world, and the everlastingnesse of the Covenant of Almighty GOD to *Abraham* are set forth as maine Grounds, and sundry other particular things are controverted and discussed.

By P. Barbrook.

Stand in the way, aske for the old way which is the good way, walke therein, and you shall finde rest to your Soules. Jer. 6. 16.

If it be of God, *yee cannot destroy it, lest you become fighters against* God. Acts 5. 38.

Stand fast Brethren, and keepe the Ordinances or Traditions you have bin taught by word or by Epistle. 2 Thes. 2. 15.

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A

The Epiſtle to the READER.

Courteous READER,

IT *ſeemeth to be the worke of this preſent age, to be upon the meaſuring of the Temple, the Altar,* and them that worſhip therin; *about the meaſuring of which things, though the truth and true meaſure be but one, yet the perſons meaſuring, are very various, and much differing, not only concerning the right underſtanding of the meaſure, but alſo concerning the things meaſured: hence it is that diverſitie of opinions and practiſes are found amongſt perſons concerning matters of* Religion *and* Godlineſſe, *amongſt which, the matter of this Diſcourſe is not the leaſt, but rather one of the greateſt differences in outward Religion, ſo as it, both on the one ſide and on the other, is as a Foundation to be built upon, in regard of many things, which muſt needs follow, according as perſons ſhall hold and beleeve one way or other; and ſo great a difference and diſtance doth it lead men into,* Rev. 11. 1.

that it admitteth of no healing, for till men be agreed about the matter of a thing (that being first essentiall) how should they possibly agree about the thing it selfe. The things held forth and maintained, to wit, the Baptisme under the defection *to be the Ordinance of* Christ, *and the Baptisme of the seed of Beleevers to be Gods will and appointment, as also the things opposed, namely rebaptizing, or the new way of Baptisme taken up by some, and the refusing, or denying the Baptisme of Infants, are in this Discourse argued and discussed, not by way of Schoole learning, but by plaine inferences, and such necessary consequences as are not to be denyed. The opposite part, in regard of this Discourse, are commonly called, by a Nic-name put upon them,* Anabaptists, *some of which, are my loving friends and acquaintance, whom I would not displease, but rather please, whom I envy not, but love, but the truth is to be loved above all, being most deare and precious. Indeed these seeme to have the zeale of* God, *if it were according to right knowledge: they seeke after truth, and thinke they have found it, when they imbrace an error, which the further they goe on in, the further out of the way, which appeareth in that summe, they misse it only in the point of* Baptisme, &c. *whereas others, (as by an Honourable Person was lately observed) erre in points of an higher Nature, as namely in holding* Free-will, *falling from* Grace, conditionall Election,

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and denying Originall ſinne, *opinions accounted as deſtructive to the truth by the Godly. Indeed I have had great reaſoning within me, whether I ſhould conceale this Diſcourſe, and keepe it for private uſe, or make it publike, but minding what great diſtraction of minde, and unſetledneſſe doe attend not a few about this matter, and minding that ſome of the learned doe give in no further concerning* Baptiſme *of Infants or Children, then as a Tradition of long and ancient uſe, whereby many take occaſion to ſtrengthen themſelves, and to confirme others againſt the* Baptizing *of Children: I have adventured for the truths ſake, to make this common, hoping it may tend to ſome ſatisfaction and ſtay of mens mindes in this matter, and the truth and true ground of things may be the better wayed, and the truth ſome way furthered, and ſome perſons kept from ſuch wonderfull changes and rechanges as are found with them. Unitie or oneneſſe of minde among the Godly is an excellent thing, and greatly to be deſired, ſo it be in the truth, but* GOD *that of his Infinite wiſdome cauſeth good to come out of evill, cauſeth much profit to attend the variations of his Servants, the truth is the more ſought into and diſcovered, and cometh to ſhine forth more fully afterward,* The Children of the truth come to be approved, 1 Co. 11. 19. *ſo as the matter being ſo unavoydable, in aſmuch as the Scripture muſt needs be true, and every part there-*

of fulfilled. It were much to be desired, that persons would not be so much offended about the differences and variation that are in the matters of Religion and the service of GOD, if they would consider, that great darknesse had for a long time attended the world, by the prevailing of the man of sinne, so as men coming out into the light, see men like trees as the Proverb is: And againe would minde, how great oneneſſe and agreement there is in those that differ, agreeing in the maine points of Beliefe of one GOD, one Lord Iesus Christ, touching his Natures and Offices; as also in the Doctrine of Iustification, Redemption, Sanctification, in the Doctrine of Free-grace, and perseverance therein and many more, too large to be rehearsed here: And then on the other side would consider, how that the differences among the Godly, are of inferior kinde, being only for the most part about outward worship, and the right way of serving GOD, wherein if any doe erre, he falleth
Ro 14 4. to his own Master, and his error cannot reach an other in way of prejudice or hurt, every one being to give an account unto GOD for himselfe: I say if persons did but minde such like things, it would greatly abate of the prejudice that many have in their mindes, touching this matter, and it would take-off the offence of others, which without cause they have taken against such as seeke after the truth by reason of this; for indeed it must needs be a great weakneſſe of minde and want

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of judgement to be so highly displeased, as some are, with varietie of judgements among men, in matters of Religion: And however it is most certaine, that it is better there should be differences among men, then that grosse ignorance should take place, or Papall Tyranny beare sway and rule as it hath done, and yet doth too much in the world, and the same persons that are so offended about differences of opinions, take little or noe offence at the same. In reading of this following Discourse I shal desire of thee Courteous Reader, whoever thou be, that thou wouldest not gather any such conclusion, as if I held the Church of Rome a true Church, for indeed I am farre from any such thoughts, holding that State to be the Mother of Fornications, the great whore Sodom & Egypt spiritually, according to the account of the Scripture. Now for this Discourse sent forth, if it shall come into the hands of the Learned, I desire they would take no exception at any Tottologie or want of Art they shall finde in it, for the Author professeth it not, and did applie himselfe to weaker capacities, and so went over things the ofter that they might the lesse mistake or mis-construe his meaning. If it shall come into the hands of those that minde the things as truths, which this Discourse oppoſeth, I pray them to consider the whole, and one thing with another, before they give judgement; and if it shall please any to make Answere, (whereat I shall be nothing offended) I desire

they

they would pleaſe to meaſure ſuch meaſure as I have meaſured to them, whom I truſt I have not in the leaſt wronged; And if in Anſwere they can diſcover any error, I ſhall be content to loſe, ſo the truth may gaine. If any ſhall meet with this that are like to Gallio, *I only counſell them not to increaſe their bonds by mocking; and if they will not be warned, let them mock on. If any moderate and indifferent affected ſhall read this Diſcourſe, and gaine any knowledge by it, let them give the praiſe to* God. *And ſo forbearing to trouble thee Courteous* Reader, *with any thing further, I leave thee to the peruſing of it, (and the bleſſing of* God *to cauſe thee to profit) and reſt,*

Act. 18. 17.

Thine in the ſervice of Love,

P. B.

A DISCOURSE TENDING TO PROVE the *Baptiſme*, in the defection of Antichriſt, to be the Ordinance of JESUS CHRIST.

THE holy Scriptures doe very fully and clearly hold forth the perpetuity and continuation of the eſtate of the viſible or externall Church of *Chriſt* in the world, a plant of his own planting not to be rooted out for ever. This having continued from *Abraham* to *Moſes*, from *Moſes* to our Lord *Chriſt*, and from Him to continue till he ſhall come and deliver it up to his Father, that *God may be all in all*. 1 Cor. 15. The perpetuitie and abidingneſſe of this laſt period of the Church under the New Teſtament, it was foretold by Propheſie, *Eſay* 9.7. 59. 21. *Dan.*7. witneſſed very fully, *Luke* 1.33. *Acts* 5. 29. *Heb.* 12.29. and it is confirmed by Promiſe, in the 16. *Matth.* 18.28.20. theſe promiſes (as all other) *are yea and Amen*, ſtable and true for ever, and ſo to be accounted by all the Saints.

To all which places that give in witneſſe to this we might adde that in the 13. *Hebr.* 8. *Jeſus Chriſt yeſterday, and to day, and the ſame for ever*, as in other conſiderations; ſo the Head, and Husband of his Church his Spouſe, his Body.

Certainly *Jeſus Chriſt* was never a Widower or Head, without a body, be that farre from any to think, which ſhould be if (at any time) his Church ſeaſed to be, or died out of the world.

This eſtate of *Chriſts* viſible Church being thus to abide, and abiding and continuing in the world, It hath abode and continued under the defection of Antichriſts uſurpation; or otherwiſe it hath abode and continued ſomwhere elſe in the world, as from under that defection, for ſome where remaining, it muſt be of neceſſity.

The defection and falling away under Antichriſt was very generall and marvelous univerſall, as appeareth by what is written, *Rev.* 13. 8. 16. And unleſſe the defection had bin ſo, how ſhould thoſe be the *firſt fruits unto God*, that firſt appeared in the dawne of the day (commonly accounted, and that not untruly, as I judge the Waldenſes) if there had bin any that had remained pure and undefiled, as in a Church way. Indeed the Greeks did not alwayes ſubject to the Roman power, yet were very little ſhort in defection. I ſuppoſe according to the meaſure whereby the Romaniſt in defection are meaſured, they will ſtand or fall together. Truly it will be a piece of ſpeciall ſervice to the godly, and very thankfully accepted, if any could make it appeare, ſuch a continuance of the Church eſtate elſewhere

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in the world, then (as aforesaid) it would tend to the settling of things very much: and for my part, I should blesse *God* for their discovery. If none be found able to make it appeare, as to have continued elsewhere (as I beleeve they cannot) then it wilbe more then probable, that it hath continued under the defection of Antichrist, according to that of the 2 *Thess.* 2. 4. for some way, and some where it must continue. And as the Church that great Instituted Ordinance is to continue, and hath continued, so likewise the Ordinance of Baptisme, by which the matter of the Church is differenced.

Now if what is before said concerning the perpetuity of the visible Church, shall be found a truth, and so esteemed, then that must needs be found an errour, and so accounted, that supposeth or taketh that for a ground, which is the direct contrary, and flat deniall of this truth, to wit, That the Church hath ceased at some time, and bin utterly extinguisht, and *Christ* a Widdower for a good season, till by themselves, or some others it was revived, and so came to live againe: Such as take this for a ground of their practise, they must needs erre, and build upon the sands.

But the way of new Baptizing, lately began to be practised by some, supposing themselves, and so others, not to have bin Baptized with the Baptisme of *Christ*, hath no ground for its practise, but the cessation of the Church, and Baptisme with it, as not remaining in the world. That they are utterly ceased where Antichrist prevail'd to exalt himselfe, their practise doth fully declare: and that it is so,

they take for granted and indeed; ſo had they need, for to prove it they cannot; let that be minded, 2 *Theſſ.* 2. 4. *Math.* 16. 18. If it were ſo, that under the defection, the Ordinance of the Church, and Baptiſme ceaſed, yet that it no where remayneth in the world, may not be thought for the reverence of *Gods* Word before declared. But till this alſo be beleeved that the eſtate of *Chriſts* Church and Baptiſme, by which the matter is differenced, is no where elſe to be found, remaining in the world: there is no ground for this practiſe of raiſing Baptiſme, by perſons Baptizing themſelves: But rather there would be a ſeeking out the Church, where ſhe were to be found, and there receiving the holy Ordinance of *Chriſts* Baptiſme, as in a right line, and ſo be added to the Church, and from thence conveying the truth into theſe parts againe, where it had ceaſed. *In Sion* of old *God appointed the bleſſing, and life for ever*, and thither, from the utmoſt parts of the earth the godly repair'd, as they very well know. But they doe not beleeve ſuch a continuation, it is plain, and how ſhall they then ſeek there to light their Candle? they muſt ſeek, as they doe, to doe it ſome other way. To help their belief, or make it greater unbelief, I pray them to ſtudie that place, *Heb.* 13. 8. and ſee how they can reſolve the caſe, that *Chriſt* ſhould not have bin a Widower, and a Head without a Body: if his viſible Church had dyed, and left the world, till they, or other, a little ſooner, came and made him one againe, without his appointing, or leave, or conſent asked; a very mean opinion, unworthy our Lord, or any of his followers.

Acts 2. 47.
Pſalm 133.

ers. And whether he will accept of this Spouse they make him, or reject her as a Harlot, may well be questioned; and the rather, seeing they have questioned it themselves once and the second time.

But I well know some are so filled with prejudice, that they have no patience to heare, or so much as to think of this matter of the Church estate remaining under Antichrists exaltation: I doe pray them setting aside prejudice, they would be pleased to assigne and set forth the error or absurdity, the hurt or dammage that cometh of such an opinion, that the Ordinance of the Church, and Baptisme, have bin in Captivity in Babylon, and there preserved by the power of *God* for a time, *&c.* and now by the same power brought out and restored to freedome and purity, *God* returning to build againe his Tabernacle, broke down and ruined, but not destroyed, as somtime of old the Church and Vessells of the *Lord* were in Babylon, and from thence returned. When it shall please any to set down the error, or hurt, or dammage, I doe promise with *Gods* leave, to consider of it, and happily it may alter my belief in this poynt. Acts 15. Esa. 17. 8. 9. -11.

But now further Baptisme being lost and fallen out of the world and an Idoll, and likenesse come in the roome of it, the Church being ceased, to whom *Christ* gave his power; persons not having the Baptisme of *Jesus Christ*, but being unbaptized, all which the opinion and practise of New beginning Baptisme supposeth to be most true and certain, and thereupon doe ground their proceedings.

I inferre herenpon, that it is, and ever shall be

found unlawfull, and without warrant for any person, or persons whatsoever, to attempt, or goe about
Mat. 3. 3. 17. 11. 13. Mar. 9. 12. the raising, erecting, or setting up of it againe, unlesse the said persons have a speciall and particular warrant from heaven, and a Commission, as *John* the *Baptist* had. The Jewes (though blind) could see this, that none but a *Christ*, a *Moses*, or *Elias*, or a Pro-
Jo. 1. 15. phet from heaven might doe this; so as there being no such to be found to restore, and newly to erect this Ordinance fallen out of the world, for any other to goe about the raising of it (as some please to term it) they shall but raise it from beneath (if not out of the bottomlesse pit) Commission being wanting in the actors of it, it shalbe but only earthly, and
Jo. 3 31. from beneath. And it being asked of these, as the Jewes asked of *John* his Baptisme, *whether it were from heaven, or of men?* It must needs be answered of Men, for no Commission can any shew to raise Baptisme
Mark. 21. 25 thus fallen out of the world; nor to Baptise themselves, or others, being themselves unbaptized, no more then *Nadab* and *Abihu* could shew for taking
1 Sam. 13. 8 other Fire, *Levi.* 10. or *Saul* for sacrificing in *Samuel's* absence. If these should be asked as were those that would cast out Devils in *Jesus* name, without Commission, *Iesus we acknowledge, and Paul we know*
Acts 19. 15. *but who are ye?* whence came you? who gave you Commission? they must needs remaine silent. Waiting is unavoidable in this case, till our Lord come, or send some one from heaven to restore, and newly
2 Chron. 26. 18, 19. to begin this lost Ordinance; for, to doe otherwise, were to doe as King *Uzzia* did, or as did *Saul* in offering sacrifice in *Samuel's* absence, he conceiving himselfe

himselfe to be in a great streight, as indeed they are; and may well take themselves to be, that are of such opinion that Baptisme is lost, and fallen out of the world, and must be by them, as of necessitie, be gone againe and restored.

This their attempt it is marvellous that they have not patience and do not waite, seeing they, or at least some of them, beleeve and expect our Lord *Christ* personally to appeare againe in the world; happily he may be angry at their sudden attempt, that they did not waite and tarry his coming, or at least, till he had sent them with speciall Commission as he did *Iohn* the *Baptist*, to prepare his way before him.

Now if any either have, or shall adventure to be so hardy and venturous, as to run not being sent, as of old some Prophets did, and shall set about the doing of this, without Commission and speciall warrant, they shall but produce and bring forth an Idoll of their own begetting which shall be no Ordinance of *Iesus Christ* at all; error according to their owne ground, having destroyed and made voyd their former Baptisme, a little error shall make voyd this also; and they shall still remaine without the true Baptisme of *Iesus Christ*, as default in the subject made voyde their former Baptisme, and made them reject it as an Idoll; default in power, and want of a right Instrument that hath Authority, shall make this to be voyd also, and an Idoll likewise, worthy to be rejected: for if a man can receive nothing, unlesse it be given him from above, and if every good gift be from above, from the Father of lights; Ier 23.21.

Ioh.3.27. Iam 1.

This

This not having Divine Authority in the Instrument, and so is not from above, from Heaven, as *Johns Baptisme was*, but from beneath of men earthly of no value at all; If default in the subject make a nullitie; an Infant of a Beleever, instead of a person of yeares, professing Faith and Repentance, so is their opinion; then in like manner it must needs be, that default in power, and want of a Commission, doth make voyd also: That is, when an unbaptised person instead of a Baptised, doth act it. The Commission in the 28 *Matt.* 19. it is most plaine, it is to none but to such as were Baptised, receiving it from *Iohn* that had Commission to do it, and so as in a right line.

An Unbaptised person, what hath he to doe with it, or the acting of it? he may be sure God never required it at his hands: what warrant hath any Unbaptised person to Baptise himselfe? he may be sure God never spake one word to him about it; as for example, there is none in this kinde to be found, not one in all the Scriptures; and truly, for a man to Baptise himselfe, and so to begin Baptisme, (which he must necessarily thinke is not remaining in the world as before) is so singular a course, and so differing from the way and practise of the Saints, that it discovereth it selfe to be erroneous and not of God: The people went to *John* that had Commission, *Paul* to *Ananias*, *Cornelius* to *Peter*, the *Eunuch* to *Philip*, *Disciples* to such as were *Disciples* before them; yea, our Lord himselfe, the King of the *Church*, he went to *Iohn*: If any might take liberty to himselfe, sure he might, but he minded the fulfilling

Esa. 1. 12.

Jer. 7. 22.

Mar. 1. 9.

Mar. 3. 19.

fulfilling of righteousnesse, which how these regard it, I leave it to be judged by their practise, who will thus adventure to do as never any did before, namely, Baptise themselves, and then others, when as Baptised persons are in the world, which they will not repaire unto as our Lord did to *Iohn*: If they had questioned, as I have heard some, going over the Sea, they may please to minde the example of our Lord, that went over *Iordan* to *Iohn*, but it is likely, they question their Baptisme that went before them, whether it were true or no, it not being lineally descended, and indeed so have they cause; In like manner others do, and well may question theirs, as fearing it is but some Idoll of their owne, as before is said.

But all that can be said availeth not to satisfie some, for by no meanes can they see how Baptisme should be Gods Ordinance, under the defection of Antichrist. I answere, it may well be so that they cannot see this, nor yet that to be the Temple of God where Antichrist sitteth. *Thes.* 2. 2. this is a great difficulty to many, but what then? may it not be a truth, and so indeed in the one and in the other, because many cannot see it: yes certainly, unlesse such as cannot see it, had or might be thought to have infallible knowledge and understanding: *Nicodemus* could not see into the truth of the Doctrine of Regeneration, or the new birth: our Lord tould him of, yet it was a truth; and so is this of Baptisme being Gods Ordinance, in or under the defection of Antichrist, though some do not, and others cannot see it so to be: let such minde that this is a mystery, John 3.

yea myſteries ſtanding together, the myſterie of the Church, and the myſterie of Iniquitie; theſe being found ſtanding together, no marvaile if they be not ſo eaſily perceived particularly, eſpecially when perſons looke ſo fiercely upon the one, that they altogether looſe the ſight of the other, and cannot ſee it, and ſo ſay as *Nicodemus*, how can it be? To be able to diſtinguiſh aright of things, ſtanding thus together, namely Gods poſts from mens, and mens from Gods, is a point of great wiſdome, which the Lord give men underſtanding to doe aright.

Oh but the Baptiſme of Infants or Children is ſuch a matter as ſpoyleth all, and maketh voyd Baptiſme forthwith, where it is practiſed, ſo as ever ſince this came into uſe or practiſe in the world, Baptiſme hath there and then ceaſed ſo, as to be non of *Chriſt*. Indeed, if it doe make it voyd now, it did ſo at the firſt, and ſo it began to ceaſe, and there was a nullity of the Baptiſme of many before *Chriſt* died, or at leaſt before the Apoſtles left the world, for ought any are able to manifeſt to the contrary, I may ſafely affirme.

But touching the Baptiſme of Children or Infants, if it were an error as ſome ſuppoſe, and would have it; doth it then follow that it is a nullitie, and ſo voyd, becauſe an error is in it? if it were ſo, then is their Baptiſme, their Church, and all their actions, nullities and voyd, having error attending them, as they will confeſſe and muſt doe, unleſſe they will pleade perfection in their courſes, which I truſt they will not doe: ſo as now the queſtion will not bee concerning error, but concerning the nature and degree

degree of error which conduceth to make voyd a matter, and so this of Baptisme, and with reference to the quality and degree of error; it is evident, that as great error attends their new Baptisme, as the Baptisme of Infants, or theirs in infancie: let the matter of the estate of defection be added to it; So as here is no ground to goe upon, but that which leadeth into an endlesse Labyrinth: and indeed, this some of them have come to see and to confesse, and so have rejected their second Baptisme also, and taken up a third, which in time no doubt, when their heate is over, and they have more seriously considered of it, they will see it to be as faulty as their first or second, and that it is to be rejected also.

But if an error doe not make a nullitie, as it is most sure it doth not, no though the error should be great, then may the Baptisme in and under the defection, be and remaine Gods Ordinance, notwithstanding all the error or errors that attend it, or are in it: And indeed so it doth, so as there is no need of this new way never heard of in the word of *God*, namely of a persons Baptising of himselfe, and so others afterward, or others before he himselfe being Unbaptised, when as they sayd, persons were before partakers of the true Baptisme of *Iesus Christ*, notwithstanding there were some errors attending the administring of it to them; for all that the premisses will beare, or can be gathered in this matter concerning the subject, is but at the most, that persons should keepe back their Infants or Children from the Ordinance, least they happily should pro-

phane the ſame by overtimely uſing and partaking of it, and ſo tarrying till nature had given ſome ripeneſſe in ſpeech and utterance, and art by Induſtry in way of Education had done its part alſo, before ſeaven yeares they might become capable ſubjects, according to theſe mens ground, confeſſing Faith, and profeſſing Repentance, when they have never a whit more grace then they had the firſt day they came into the world, and in this way as I am informed, ſome in the *Nether-lands* are fully pleaſed and contented; a very empty buſineſſe.

But now very lately ſome are mightily taken, as having found out a new defect in the *Baptiſme*, under the defection, which maketh ſuch a nullitie of *Baptiſme*, in their conceit, that it is none at all, and it is concerning the manner of *Baptizing*, wherein they have eſpyed ſuch default, as it maketh an abſolute nullity of all perſons *Baptiſme*, but ſuch as have bin ſo *Baptized*, according to their new diſcovery; and ſo partly as before, in regard of the ſubject, and partly in regard of ſo great default in the manner: They not only conclude, as is before ſayd, a nullity of their preſent *Baptiſme*, And ſo, but addreſſe themſelves to be *Baptized* a third time, after the true way and manner they have found out, which they account a precious truth. The particular of their opinion and practiſe is to Dip, and that perſons are to be Dipped, all and every part to be under the Water; for if all the whole perſon be not under the Water, then they hold they are not *Baptized* with the *Baptiſme* of *Chriſt*. As for Sprinkling, or pouring Water on the Face, it is nothing at all as they

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account, and so measuring themselves by these new thoughts, as unbaptized, they addresse themselves to take it up after the manner of Dipping: but truly they want a Dipper that hath Authority from heaven, as had *John*, whom they please to call a Dipper, of whom it is sayd, *that it might be manifested his Baptisme was from heaven.* A man can receive nothing, that is, lawfull authority or power to *Baptize*, unlesse it be given from heaven, which I desire they would be pleased to mind; and they will easily see their third *Baptisme* is from the Earth, and not from heaven, as *Iohns* was. And if this case be further considered, it will appeare at the most to be but a defect in the manner, and a coming short in the quantity of the Element. It is a wonderfull thing that a nullity should thereof follow forthwith; of which more may be seen in the same case before. Againe, that the substance of an Ordinance of so high a nature and great concernment, should be founded in the Critickneſse of a word, and in the quantity of an Element, is no lesse marveilous to say no more. Oh but *Baptisme* is a Buriall, as it is written, *We are Buried with him in Baptisme*, &c. and we are raised up also to newnesse of life. This Buriall and resurrection, only Dipping can import and hold forth. Whereunto I say it is very true, that *Baptisme* is a Buriall, and holdeth forth our Buriall and rising with *Christ*. And so it is in regard of the person that is Baptized by Sprinckling, or powring Water on the Face, as they are pleased to say, they are under the water, and Buried. I desire they would shew how else they were *Baptized* unto *Moses* in the Cloud,

John 3. 27.

Colo. 2. 12.

1 Cor. 10. and in the Sea, when not so much as an hair of their heads was wet. But while they force *Baptisme* to hold forth Buriall, *&c.* they lose that which it holdeth forth equally with Buriall and Resurrection, namely the sprinckling of the Conscience of persons in the blood of *Christ*; and the laver of Regeneration, or washing in the blood of *Christ* that blessed Fountaine, imparted and held forth by Baptisme, as well as Buriall and Resurrection, which is wholly lost in this way of inforcing, only Dipping to hold forth Buriall, *&c.* For all doe, or may know, that a thing Dipped in Water, is not therfore washed or made clean; neither is washing alwayes intended in the Dipping of a thing in Water. Indeed washing, to make cleane, is by the way of Dipping many times, that by putting the thing into Water, and rubbing of it, or the like, it might be cleansed, which I conceive it was the way of their washing in those times, and Countries, where Baptisme was first begun; as it is the manner now in many cases, especially where there is much Water, and much filth in the thing washed.

Esay 52 15.
Heb. 10. 22.
Ezek 36 25
Heb. 12. 24.
Act. 22. 16.
Heb. 10 22.
1 Cor 6. 11
Rev 1. 5.

And that it is or may be a laudable way especially in the hot Countries, to dip a part rather then the whole, I will not gaine-say, but that washing (intimating washing in the blood of CHRIST) is the maine thing held forth in Baptisme, I suppose it cannot be denyed, and that a little water sufficeth to hold forth aswell as a great deale, and that to one part (as the face, as the usuall manner now is) as to the whole: So as he that is washed, needs not but to be washed in one part, and is cleane all, according as

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our Lord tould *Peter* (who it ſeemeth was of the minde theſe are of) who would have his hands and his head, even as theſe will have the whole, over head and eares, as men uſe to ſay, dipped, but not therefore waſhed as before. Joh. 13. 9.

And furthermore to reſolve and determine how this totall dipping can ſtand with modeſty and ſhamfaſtneſſe, is a hard matter to be made apparant. If out of modeſty perſons ſhall uſe a linnen garment or the like, it will be very conſiderable, whether this is not to be modeſt above what is written: If that ſhall be reſolved, ſure thoſe veſtments muſt needs be very holy veſtments that ſhall be Baptiſed into the death and Reſurrection of *Ieſus Chriſt*: I ſuppoſe they may equallize the Surplice, if not excel it: being the fruit of voluntary Religion, both of them.

The *Romaniſts* ſome of them, and ſome of the poore ignorant *Welch* do uſe dipping, I thinke theſe will not ſay they learned this new truth of them, neither do I thinke they will hold their Baptiſme ever the truer for their dipping: I hope when they have further conſidered this matter, they may abate of the fiercenes of their opinion: ſo as to thinke that Baptiſme under or in the defection may be Gods Ordinance, ſo as there ſhall be no need of this new dipping.

But in aſmuch as this is a very new way, and the full growth of it, and ſettling is not yet known, if it be to themſelves, yet not to me and others: I will forbeare to ſay further to it.

And here let me declare how wonderfull ſtrange

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the thoughts of men seem to me in the minding of the things of *Gods* Ordaining, that if it happen that mens devises are added to them, or set by them, they conceive them to cease and lose their being: when as the things of God are more strong and durable, then so easily to fade and vanish: It is most certaine that *every plant not planted by God, shall be plucked up*, but what is of God cannot so easily be destroyed: *Dagon* may fall before the *Arke*, and be broken to peeces, but the *Arke* be unshaken, though among the *Philistines*, and from thence brought forth againe without any alteration of the nature of it, and the Vessells in like manner brought out of *Babell*, without change of their relation, which thing, if persons would minde, they would expect the ruins of *Babell*, and all mens Inventions, rather then to admit of any such conceit of the ruine of Gods waies, by the devices of Satan, as if he were stronger then God.

Ma. 15. Act. 5. 1 Sam. 5. 4. Esr. 1. 8.

But woting well, that many have a vaine this way, to pull up the Wheate with the Tares, and to destroy Gods posts together with mens, because mens posts are set neere unto them, and unlesse they doe thus they thinke they do nothing at all, never minding any severing or distinguishing: I will leave the further prosecuting of this last trade at the present, and say something of the fore part, where there is two things considerable as generall grounds, in the minding whereof, sundry particulars will fall in. The first is the Covenant of Almighty God to *Abraham* and to his seed after him, in their generations, *Gen.* 17. 7. It is an everlasting Cove-

Ma 13. 29. Ezek. 43. 8.

Covenant, as in the nature of it, ſo in the extent, being made to a thouſand generations, continuing to the time of Grace, being in force after the ſufferings of our Lord, as apeareth by that of the Apoſtle; *Yee are the Children of the Prophets, and of the Covenant*, and againe, *the Covenant is made to you and to your Children*, yea it did extend to the *Gentiles*, they were a part of the ſeed unto whom this everlaſting Covenant was made, as we ſhall further ſhew hereafter. This Covenant of Almighty *God* as it is everlaſting, and hath the ſame extent for ever, as ever it had; ſo it is a diſtinct thing from either of the Teſtaments, old or new; for let it be minded, there is but two Teſtaments, an old one by *Moſes*, a new one by our *Lord Jeſus Chriſt*, ſo the Scripture is cleare, *Hebrews* 8. one confirmed by the blood of Goates, *&c.* and the other in or by the blood of the Sonne of *God*: Now the Covenant to *Abraham* and his ſeed is neither of theſe two; the old it is not, nor any part of it, it was made 430 yeares before, and noe whit diſanulled, ſwallowed up or made voyd by the Teſtament of *Moſes*, as expreſſely the Apoſtle doth witneſſe, 3 *Gala.* 17. the new it cannot be, in aſmuch as it is, as before is ſhewed, 430. yeares older then the old, and to make it a part of the new as ſome do, is to ſubvert the order of *God* himſelfe, for ſo the new Teſtament by CHRIST the Sonne, ſhould be indeed the old, and the old by *Moſes*, 430 yeares after, ſhould be the new: alike miſtake it is, to make it a part of the old, or the old it ſelfe, as ſome doe, and ſo to count it legall and carnall and the like, when as indeed it is moſt gracious and hath nothing but free grace in it, and in all the

Pſal. 105. 8

Acts 3. 25. 2. 39.

Heb. 8. 6, 7, 8.

parts of it, and indeed but for digreſſion from the matter in hand, I would ſay ſomething further about this matter, becauſe I know ſome will count this a new thing, but let them minde, that though a Covenant and Teſtament have a common and generall acceptance in the Scripture phraſe, yet in ſtrictneſſe of ſpeaking they are diſtinct and divers, and not the ſame.

A Teſtament can be confirmed noe otherwiſe
He. 9. 6. but by death or blood, ſo the Apoſtle, and ſo were both the Teſtaments old and new; but a Covenant is otherwiſe ratified, and a perſon may make divers Covenants, but he can make but one Teſtament, in aſmuch as he can die but once. Almighty GOD made one free gracious and everlaſting Covenant with *Abraham* and his ſeed, and two Teſtaments as we ſaid before, one by *Moſes* which waxed old, and one new by his Sonne *Ieſus Chriſt* our *Lord*: and though this may ſeeme new, let any in ſoberneſſe ſhew the error that attends it.

Now to returne to our matter, This Covenant with *Abraham* and his ſeed being a diſtinct thing from either of the teſtaments, and being everlaſting, and not made voyd by either of the Teſtaments, the ſeed of the faithfull muſt needs be intereſſed in it ſo long as it doth laſt and continue, but as before it is everlaſting, and ſo in the extent of it, ſo as the believing *Gentiles* and their ſeed are intereſſed in it and made *Abrahams* ſeed, they according as the Apoſtle declares in the 3 *Ephe.* 6 are made fellowheires and of the ſame body, and partakers of his promiſe or Covenant in *Chriſt* through the Goſpell: The promiſe or Covenant in the 17 *Gen.* 7. The *Gentiles*

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they be a part of the ſeed to whom the promiſe was made. *Rom.* 4. 16. which was made ſure and good when the partition wall was broken down, and there was neither Jew nor Greeke, &c. but all one in *Chriſt*. *Abraham* being made according to the promiſe of *God*, a Father not of one only, but of many Nations; that ſo in him and in his ſeed, *all the Nations of the Earth might be bleſſed*, he being made a Father to them all (not only to the Circumciſion, but to the uncircumciſion) according to the extent of the promiſe, and everlaſting Covenant of Almighty God unto him, in the fulfilling whereof the promiſe was made ſure and good to all the ſeed. *Romans* 4. 16. 17. Gal. 3. 28. Rom. 4.

Indeed the *Jewes* as branches of the Stock of *Abraham*, were broken off (yet not all) and the *Gentiles* grafted thereon, *Rom.* 11. 17. which was according to that foretold by *Chriſt*, the Kingdome ſhould be taken from them, and given to a people that would bring forth the fruite thereof, namely the *Gentiles* *Matt.* 21. 43. And ſo thoſe other ſheepe brought in, that were not of that Fold. *John* 10, that there might be one Shepherd and one Sheepe-fold, and not two: the promiſe it being to ſeed and not to ſeeds; that is, to *Iewes* and *Gentiles* united together in one in *Chriſt*. *Gala.* 3. 16. From all which, and much more that might be ſaid, I take it to be moſt evident, That the Covenant to *Abraham* was everlaſting, and to continue for ever: that it did extend it ſelfe to the *Gentiles* as it did to the *Iewes*: to the Natiõs of the *Gentiles* that beleeve, as to the Nation of the *Jewes*: to the ſeed of theſe and their poſteritie now, as to them and their poſteritie of old. That they, to wit,

Children of the faithfull, are of the Church of *God*, and within the Covenant to *Abraham*, and so by just consequence have a right to such Ordinances as are the seale of that Covenant, as of old, namely to be Circumcised with Circumcision made without hands, and to be buried with *Christ* by Baptisme: so as it must needs be a great wrong and violence to the Covenant of Almighty *God*, and injury to *Abraham* the Father of the Faithfull, to exclude such as *God* hath not only necessarily included, but expresst in that his everlasting Covenant, namely the Lineall seed of the Faithfull: to forbid such to come to *Christ*, as sometime some Disciples did, finding fault with them that bring them, as did those, whom *Christ* blamed, must needs be a changing the everlasting Covenant, and a bringing in a new Gospell never learned of *Iesus Christ*.

Colo. 2. 11.

Ma. 19. 13, 14.

Minding that former to be very cleare, that the Covenant is everlasting, the same, of the same extent, the lineall seed of the faithfull within it: I now proceed to the consideration of the second thing, which is, That the estate of *Christs* Church, hath bin, and is stable and firm, abiding to perpetuity: some change in form and administration, but not in matter and relation. Proofe of this I shall spare, having done it before, to which I referre the Reader. Now all doe confesse, that Infants or Children before they came to yeares of understanding, were formerly a part of the Church, and true and lawfull Members, from *Abraham* to *Moses*, from *Moses* to *Christ*, what should let them to be a part of the Church yet still, and true and lawfull Members, seeing the Church or Kingdome is the same, according

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ing to that of our Lord before declared, *Math.* 21. 43. And seeing the Gentiles they are fellow heires, (and but fellow heires) and of the very same Body or Church *Ephes.*3.6.how can it be imagined on the part of any soberly minding the truth, that Children or Infants of the Faithfull, should be now excluded, touching which GOD hath never spoken one word,but the contrary. Sure there is something in the distribution which the Apostle maketh of the Church, Husbands and Wives, Masters and Servants, Parents and Children, yea Children to be educated and brought up in the feare of God. What had he to doe with them,if *without*,as these account? And beside, can any imagine that when the Jewes shalbe grafted in againe into their own Olive tree, *Rom.* 11. that then their seed shalbe excluded, and left out, as not any more capable of that grace and favour; sure this were greatly to lessen their comfort,and much to diminish of the grace of Almighty *God.* Eph. 6. 1 Cor. 1.

Oh but (say some) what of all this? if it were so, there is no example in the new Testament for it?

Answer, no more there is no example for a persons Baptizing of himselfe, or to Baptize others,being himselfe unbaptized: let any shew the latter; I shall undertake when he hath done, to doe the former.But there is precept, or warrant for the latter may some say,namely,that in *Rom.*10.6.7.*Say not who shall ascend into heaven*,&c. Surely they are neare driven, that have no other proof but such for their practise: *Nadab* and *Abihu*, and *Saul* might have made use of that proof to their purpose,and so might those many Proselytes, who from farre Countries

came to *Hieruſalem*, and were added to the Church, they might, if they had bin as wiſe as theſe, have ſtayed at home, and Circumciſed themſelves, and ſo ſerved *God*: for in like manner they were not to ſay, *who ſhall aſcend into heaven*, the Word it being nigh unto them. But they knew otherwiſe, and ſo may theſe, that are to repaire to the Church, where ſhe is to be found; yea though they ſhould goe as farre as the Eunuch went, to *Hieruſalem*, or as the Queen of *Sheba*, that came from the utmoſt parts of the earth; yea, our Lord might have ſpared the labour of fullfilling of *righteouſneſſe*, in going over *Jordan* to *John*; he might have ſtayed at home, and Baptized himſelfe, the Word being nigh unto him. But it may be they have ſome other proofe that I doe not know of: indeed ſo have they need, or elſe they are in a poore caſe.

Mat. 12. 43.

But a great matter it is with ſome, that *Abraham* had two Sonnes, one borne after the fleſh of *Agar* the Bond-woman, and one borne after the Promiſe, by *Sarah* a Free-woman. This the Apoſtle ſaith is an Allegory, *Gal.* 4. In way of alluſion to theſe two, the Apoſtle ſaith that *Hieruſalem, that now is, is in Bondage, as was Hagar and her Sonne, but Hieruſalem that is above is free, the Mother of us all*: hence high Notions attend the minds of ſome, and upon this Allegorie not well underſtood, I ſuppoſe they build very ſtrongly, for the rejecting of Children from the Covenant, and putting of them from Baptiſme, the ſeale or ſigne of it; unto which matter I anſwere, and ſay indeed *Abraham* had two Sonnes of two Women, *Hagar* and *Sarah*, and theſe were Types of two ſtates of people, and did point unto the time of

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grace, when the truth and ſubſtance of this was fulfilled, when *Chriſt* came unto his own, and they received him not, but to ſuch as did, *he gave power to become the Sonnes of God*, ſo many as did beleeve in his name; thoſe that did not, as the greateſt number did not, they became bound, as *Hagar* and her Sonne, and ſo was the preſent ſtate of *Hieruſalem*, but the *Gentiles* beleeving (Children of the promiſe) with a remnant of the *Jewes*, were made free by the Sonne through beleeving, and were the *Hieruſalem* that was from above, the Mother of us all: The *Hebrewes* or *Iewes* were caſt out for unbelief, as the Bond-woman and her Sonne were for mocking, and ſo were in the ſame ſtate, and yet ſtill are, that *Iſmael* and all his poſteritie were: But ſuch as did imbrace the Sonne, and believe, whether *Iewes* or *Gentiles*, were made free by the Sonne that maketh men free indeed. And thus that Allegory is made good, and that Type fulfilled, and we *Gentiles* are as *Iſaac*, Children of the promiſe. Jo. 1. 11. Jo. 8. 36. Gal. 4. 31.

Oh no ſay ſome, Children of the promiſe are true (they meane lively) beleevers, and Children of the fleſh are Infants: this is a marvellous underſtanding indeed, *Iſaack* lineally deſcending from *Abraham*, being an Infant, was the Sonne of promiſe, and ſo were his Lineall ſeed to a thouſand generations, that did proceed from him Lineally; of which Lineall ſeed, ſome were in time, lively beleevers, and ſome carnall and voyd of the Spirit; yet all the holy ſeed of promiſe.

I (may ſome ſay) it is true, under that Covenant it was ſo. I anſwere, the Covenant is ſtill the ſame, though the Teſtaments differ, which no way alters the

the caſe. I but (ſay ſome) it is ſayd, If we be *Chriſts*,
Gala. 3. 29. then are we *Abrahams* ſeed *&c.* I anſwere, it is ſo ſayd of the *Gentiles* in oppoſition to the *Iewes*: the *Gentiles* beleeving are *Chriſts* as before, and heires according to promiſe, and the promiſe is to the Parents and their ſeed, as to *Iſaack* and his ſeed. Then *Iſmael* might challenge right, might ſome ſay, *Iſmaell* I ſay was noe child of promiſe, and though hee were *Abrahams* Lineall ſeed, hee was caſt out, and ſo were the *Jewes* that rejected *Jeſus Chriſt*, and ſo ſhall it fare with the *Gentiles* when they will noe longer owne *Ieſus Chriſt*, they then ſhall be rejected
Rom. 11. alſo, and the *Jewes* when they ſhall come to beleeve ſhall be grafted in againe into their own ſtock and Olive tree. *Rom.* 11. A very high myſtery which the Apoſtle would not have men ignorant (to wit us *Gentiles*) of it, that we might feare and not be high-minded: but alas, ſome will be ignorant of it, whether the Apoſtle will or noe, and be high-minded alſo, and boaſt againſt the branches as carnall: and for lively beleevers, ſuch as theſe men meane; indeed truly, and I conceive not unproperly, they
Jo. 2. 2. may be called the ſeed of *God*, and his Sonnes being
chap. 5. 1. borne of him: and if *Abraham* be honoured by Al-
Rom. 4. mighty *God* to be called their Father, alſo he being a Father to all that beleeve; he of old, yea alwaies had ſuch among his ſeed, but knowne only to *God*, that only knoweth the heart and knoweth his own. As for theſe what ever they talke, they cannot as of certaine infallibility, ſhew us one of *Abrahams* Children according to this their ſenſe, but they muſt vaile the matter to charity, and if they would pleaſe to extend their charity but a little further,

they without any error or abſurdity, may take in Children alſo.

There are ſundry other Scriptures controverted about this matter and reaſons, *pro* and *con*, which for brevity ſake I will forbeare, and ſhall only here intimate, how uncomfortable a Doctrine this is, of denying the lineall ſeed of the faithfull to be of the Church, and within the Covenant of Almighty God, as of old, for from thence it muſt needs follow, that Parents doe beget, beare, and bring forth Children to the Divell: ſure he is much beholding to them for increaſing his Kingdome, but what ſad thoughts may hereupon attend them, I leave it to them to conſider that are of ſuch beliefe, and propound to them, whether they could not thinke it were as good to burne, as to marry, or at leaſt to be baren, as to be fruitfull and beare Children, and do ſuch ſervice to the Divell in the Augmenting his number. But it may be, they will thinke themſelves, that their children have no originall ſinne, and ſo reſolve the caſe juſt as ſome doe.

Indeed it ſeemeth, that ſuch like ſad and perplexed thoughts or reaſonings ſome of the Church of *Corinth* happily had, whereof they deſired to have reſolution from the Apoſtle, who telleth them, that if one perſon, either Husband or Wife be a Beleever, then were their Children holy or ſeparate, otherwiſe they were uncleane or common: This is a very conſiderable matter; ſome knowne thing ſure the Apoſtle alludeth unto, that he ſpeaketh thus: we may take knowledge, that of old the Nation and Church of the *Iewes* was holy and ſeparate, and all Nations and people elſe, were common and uncleane: The ſubſtance of which matter ſtanding good, cauſeth the Apoſtle to inferre by way of a reaſon here, *elſe were your Children common or uncleane, but now are they holy or ſeparate*. This reaſon hath little force, or can give ſmall ſatisfaction to the *Corinthians*, 1 Cor. 1. 3

unleſſe ſome known thing were minded, or underſtood of them. This now is like to be ſomething which the Scripture had held forth, which muſt be this, that perſons not of the Church, nor within the Covenant, were common and uncleane. To omit the many places that might be produced out of the Law, wherein there is much ſtrength, which
1 Cor. 9. 13. apeareth by the Apoſtles alleaging the Law in a like caſe; That in the 10th. of the *Acts* will informe us concerning this very fully, where by a viſion *Peter* was taught, not to call any *common or uncleane*, namely the *Gentiles* that did beleeve in him: we may ſee what was counted common or un-
Acts. 10. cleane: in a viſion the creatures of all kindes are ſhewed him, and he is bidden to eate, he replieth, he never eate things *common or uncleane*: that which *Peter* was taught by this, followeth, not to count the *Gentiles* beleeving, as common and uncleane, and this appeareth by his underſtanding of it. ver. 28. So the other beleevers accounted in
chap. 11. 3 like manner, thou wenteſt in to men uncircumciſed, and hadſt fellowſhip with them, which they accounted common and uncleane, ſo was the common ſenſe, as is evident, the *Iewes* meddle not with the *Samaritans*; *Yee know* (ſaith hee) *it is an unlawfull thing for a Iew to keepe compa-*
Iohn. 4. 9. *ny, &c.* but *God* hath ſhewed, that I ſhould not account any common or uncleane, that is, for his kindred or Nation, hee meaneth, ſo hee feare God and beleeve, otherwiſe the Scripture teacheth, that the beleever hath no part with the Infidell, but muſt come out and touch no uncleane
2 Cor. 6. 15 17. thing and be ſeparate: Thus is the Apoſtles ſenſe and meaning found out, a common and knowne thing: noe perſon whatſoever fearing *God*, and beleeving, are to be counted common or uncleane; and as not they, ſo not their ſeed or children; yea if but one of them be ſuch, which is a further extending of the grace and favour to them, for incouragment, with comfort to continue together, their chil-

Children being not uncleane or common, but the children of God, holy and ſeparate, which is the ſecond thing we are to minde, who according to the Scripture account and the reckoning of them, to whom the Scripture did belong, were eſteemed *holy and ſeparate* of old in the Law, *Deu.* 7. 6. 14. 2. 21. 29. 9. we may plainly ſee, and touching children in the 9 *Eſra* 2. it is ſayd, *the holy ſeed*, ſo in *Dan.* 8. 24. 12. 7. the Apoſtle *Peter* alleadgeth an exhortation of the Law to this purpoſe, and applieth it: *Be yee holy, for I the Lord your God am holy*, 1 *Pet.* 1. 16. according to the ſubſtance of the truth known and held forth as before, wee are to minde the Apoſtle here, *now are your Children holy or ſeparate*, and ſo there is great ſatisfaction to the beleeving party, that however their children are the children of God and holy, whereas but only for them, they were but common and uncleane: yet now in regard of them, and their being in the Covenant, and of the Church, their Children are accounted as Children both unto God as of old, and holy: as it was ſayd of *Iſrael, the Sons which thou haſt borne unto me.* Thus is this latter ſenſe found out and diſcovered, and the meaning of the Apoſtle manifeſted, in way of the right of Children to the Covenant, Church eſtate and Ordinances (which they are capable of) holy things belonging to holy perſons, ſuch are Children, according to the account of the Apoſtle. Eze. 16. 20.

But the opponents of the right of Children to the Covenant, Church, Eſtate, and Ordinances, tell us, and would have us to beleeve them, that by *common or uncleane*, is meant, Baſtardy, or illegitimacie, and ſo they would have the ſenſe thus, elſe were your Children Baſtards or illegitimate, *but now they are holy*, that is, true borne or legitimate. Truly this is a wonderfull underſtanding, and that which holds forth no light at all, according to the Scriptures, to ſatisfie the *Corinthians*, with the Apoſtles reaſon,

if one be a beleever, then your Children are true borne, and not Baſtards: I ſay noe more to it, but that ſure it is a Baſtardly ſenſe and underſtanding of the Apoſtles reaſon, and that which will make a many Baſtards in the world, and they will hardly exempt themſelves from the number according to their own ground. But they tell us further, that the ſanctitie of the unbeleever to the beleever, is to his lawfull uſe, which is the ſame (ſay they) with the holyneſſe of the Children: To which I anſwere, it is an eaſy thing to ſay ſo, but a great deale harder to prove it: The Tit. 1. 15: Scripture teacheth, *that to the pure all things*, namely lawfull things *are pure*, and ſo the wife to the Husband, and the Husband to the wife in Gods Ordinance; but the holyneſſe of the Children is an other thing, according to the reaſon of the Apoſtle before ſet forth, which I deſire may be minded, and I ſhall need ſay nothing further: and truly this point of outward or viſible holyneſſe or unholyneſſ: of commonneſſe, and being uncleane, is a point of great concernment, which for want of right and due conſideration great miſtakes doe attend perſons, but I may not inlarge to ſpeake of it here.

But yet ſtill the matter remaineth to be declared, that perſons ſo much ſtick at, and that is an example or precept for this practiſe of Baptizing Children, which before I ſpeake unto: I ſhall deſire firſt that they would minde what hath bin ſayd before ſeriouſly and without prejudice. Secondly I deſire they would give ſuch meaſure as they require to receive, namely, an example or precept for an Unbaptized perſon to Baptiſe himſelfe or others. Thirdly, I would pray them to conſider, whether they doe not thinke the Apoſtle would have ſpoken more particularly concerning the rejecting of Children, and keeping them off from the Church, the cuſtome being ſo ancient, that Parents with their Children came in together; an example of refuſing them

them lyeth rather on their part to ſhew. Laſty, I will indeavour to ſhew them ſome precepts and examples: And firſt for examples: It is evident, Children were Baptized aſwell as men of yeares, unto *Moſes* in the Cloud, and in the Sea. 1 *Cor.* 10. 2. this is a cleare example, and there is more in it then ſome are ware of.

Secondly, there is cleare examples of Baptizing houſholds, the Jaylors and *Lydia*, and the houſhold of *Stephanus* by *Paul* himſelfe, 1 *Cor.* 1. 16. and as theſe, ſo queſtionleſſe other houſholds, as well as thoſe three. 'Tis a rare thing to think there ſhould be no Children. If Children with their Parents were not, as of old, to enter the Covenant, Church-ſtate, and Ordinance of Initiation, *Baptiſme* now as Circumciſion of old, ſurely the Apoſtle would not have ſpoken ſo generally, and eſpecially conſidering the Proſelytes alway of old brought in their Children with them, as a part of the whole: Yea I affirme it is a full example in force for a preſident to after times, that Families may, and ought to be Baptized; yea whole Families, for *Paul* Baptized the houſhold of *Stephanus*; and there is no example of putting by Children at all. And I further adde, that if a houſhold, or houſholds ſhould be tendered to Baptiſme, wherein there were Children or Infants, if *Pauls* example, and the other ſhould be alledged for pattern: I ſuppoſe they had need have an example at the leaſt, if not a Precept to refuſe the doing of it, unleſſe they would willfully ſhew they are not the followers of him, as he was of *Chriſt*, 1 Co. 11. 1. that would have Children to come unto him, and not to be forbidden, there being no coming to him here, but in his Church, eſpecially when he hath ſayd that of ſuch are his Kingdome. Ma. 19. 20.

Thirdly, the Children of the Church of *Coloſſ* were Baptized as is plaine, the whole Church were buried with *Chriſt* in Baptiſme, as the whole Church of old were Cir-

cumciſed; and as of old, they were Baptized unto *Moſes*, as before. Now a part of the Church were Children, *Coloſ.* 3. 20, 21.

But further, there is the plaine order and command of *Jeſus Chriſt* for the Baptizing of Children, which I make appeare thus, *Abraham* was to be made according to *Gods* Covenant unto him, a Father of many Nations, and ſo were his ſeed to be: the Jews for a time, were the only people: but the time came, the Kingdome was to be taken from them, and given to a Nation, the Gentiles, that ſhould bring forth the fruit of it. Many Nations are to be *Abrahams*, and to have him for their Father. Now all theſe Nations, according to the expreſſe command of *Chriſt*, in the 28. *Math.* 19. are to be Baptized, and who dare gainſay him?

Ro. 4 18. Now however, it is poſſible, though nothing likely, there ſhould be three Families, and no Children in them; yet that there ſhould be Nations and no Children, is altogether impoſſible. But the Nation, and all Nations that imbrace *Chriſt*, are to be Baptized, according to *Chriſts* command, and ſo Children as a party, even as of old, they were a part of the Nation of the Jewes, and Circumciſed, yea and Baptized unto *Moſes*, as before. The Nations that are made *Abrahams* ſeed; the Nations that are ſaved; the Kingdomes which ſhall become the Kingdomes of our Lord, muſt

Rev. 21. 24. needs receive *Chriſts* badge, and be Baptized according to his will and pleaſure, one part of thoſe being Children, not come to underſtanding. And upon what ground I know not, that any ſhould curtaile the Nations, which according to *Gods* promiſe, *Abraham* was to be a Father of, by cutting off one part, to wit Children, when it is ſo maniſeſt a thing. Children were one part of the Iewiſh Nation, and equally intereſſed in the Covenant, and in *Abraham* for a Father alſo, aſwell as perſons of yeares. And that Nation when it ſhall be born againe in one day; ſhalbe compleat, and ſhall

not

not be a part by leaving their Children behind them. This learning the Scripture doth fully and very plentifully teach; yet ſome will conclude, as an inconveniencie following thereon, that if it were ſo, then there muſt needs be Nationall Churches, which followeth no more neceſſarily from it, then tythes followeth from the Law, alledged about the maintenance of the Miniſterie, 1 *Cor.* 9. 14. The Inſtitution of *Chriſt* in the one and other carryeth the force, and is to be regarded.

But it may be ſayd, and is by ſome, that in the 28 *Mat.* 19. our Lord requireth, that they be firſt taught, and then Baptized, which Children cannot be; hereuntò I ſay that this (firſt) is their owne quoin, and an addition not to be ſuffered: Nations are to be made Chriſts Diſciples by Baptiſme, teaching is neceſſary before and after, concerning the knowledge of *God* in *Ieſus Chriſt*, if perſons of yeares are firſt to be taught the knowledge of CHRIST, and then Baptiſed, it doth not follow at all, concerning Children in the leaſt, which are alwaies included in their Parents; as the proſelytes of old were to be taught the knowledge of the God of *Iſrael*, before they were received to Circumciſion the Ordinance of Initiation, but not ſo their Children: indeed it were moſt unreaſonable to require it of them, or to refuſe them becauſe of it, when nature by time hath not done its part; yet if any will inforce this ſo as by wringing the noſe to cauſe blood, let them teach children of 10 daies old if they pleaſe, for to refuſe them Baptiſme, they may not, for no conditionall If, may be put in their caſe, as there was none in Circumciſion of old. If any ſhall ſay, thus we learne *Chriſt* of *Moſes*, I anſwere and ſay, it is very lawfull for us ſo to do, for he wrought of him: and ſurely it is a very froward & obſcure way of reaſoning, to ſet the Children, in way of opoſition to the Parents in the caſe of beleeving, & of intereſt in the Covenãt of Almighty God

God, which the holy Scripture never doth, nor teacheth us to doe, no not by one inſtance or example: in the Scripture, Nation is oppoſed and ſet in oppoſition to Nation; *Iewes* againſt *Greeks*, and other *Gentiles*, Families, againſt Families; and Beleevers againſt Infidells; but not Parents againſt Children, according as theſe men doe.

Thus both example and precept is ſhewed in the caſe of Baptiſme of Children, which if neither could have bin ſhewed, a juſt conſequence is a reall demonſtration of the will and pleaſure of God, as in other caſes, ſo in this of Baptiſme, and that may be gathered (and is fully) in the former part of this Diſcourſe, both negatively and affirmatively deduced: I leave the further conſideration of it, and the whole matter to be conſidered of by thoſe that love the truth; whom the God of truth lead into all truth for his Sonnes ſake, *Amen.*

FINIS.